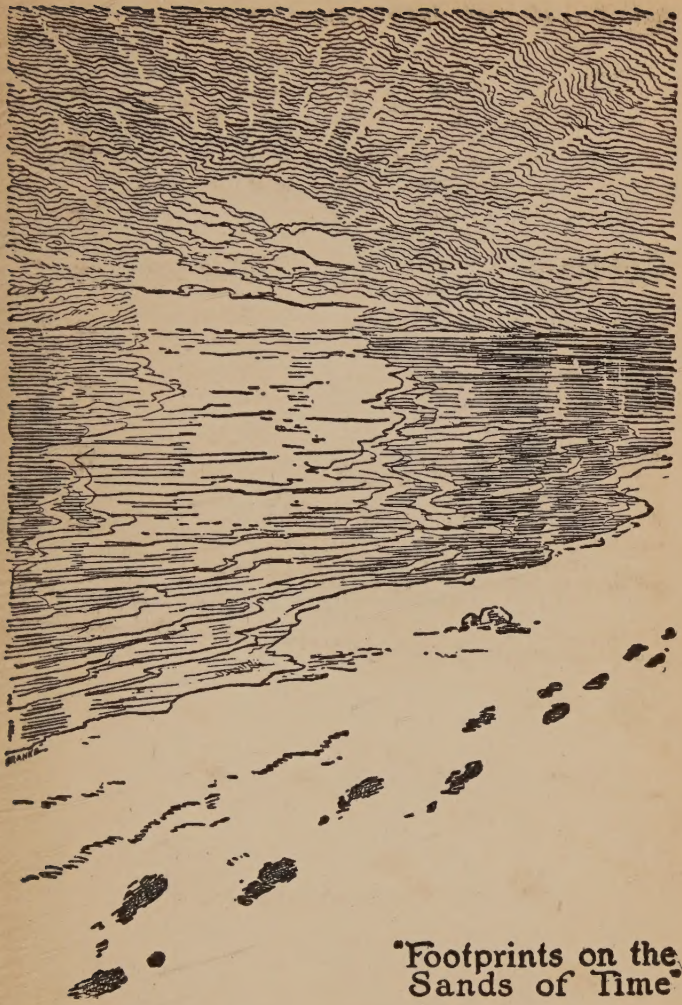

"Footprints on the Sands of Time"

The Secret of the Ages

In Seven Volumes

VOLUME FOUR

The SECRET of THE AGES

ROBERT COLLIER

VOLUME FOUR

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IX

The Formula of Success

"One ship drives east, and another drives west,
With the self-same winds that blow.
'Tis the set of the sails, and not the gales
Which tells us the way they go.

"Like the waves of the sea are the ways of fate
As we voyage along thru life.
'Tis the set of the soul which decides its goal
And not the calm or the strife."

—Ella Wheeler Wilcox.

WHAT is the eternal question which stands up and looks you and every sincere man squarely in the eye every morning?

"How can I better my condition?" That is the real life question which confronts you, and will haunt you every day till you solve it.

Read this chapter carefully and I think you will find the answer to this important life question which you and every man must solve if he expects ever to have more each Monday morning, after pay day, than he had the week before.

To begin with, all wealth depends upon a clear understanding of the fact that mind—thought—is the only creator. The great business of life is thinking. Control your thoughts and you control circumstance.

Just as the first law of gain is desire, so the formula of success is BELIEF. Believe that you have it—see it as an existent fact—and anything you can rightly wish for is yours. Belief is "the substance of things hoped for, the evidence of things not seen."

You have seen men, inwardly no more capable than yourself, accomplish the

seemingly impossible. You have seen others, after years of hopeless struggle, suddenly win their most cherished dreams. And you've often wondered, "What is the power that gives new life to their dying ambitions, that supplies new impetus to their jaded desires, that gives them a new start on the road to success?"

That power is belief—faith. Someone, something, gave them a new belief in themselves and a new faith in their power to win—and they leaped ahead and wrested success from seemingly certain defeat.

Do you remember the picture Harold Lloyd was in two or three years ago, showing a country boy who was afraid of his shadow? Every boy in the countryside bedeviled him. Until one day his grandmother gave him a talisman

that she assured him his grandfather had carried through the Civil War and which, so she said, had the property of making its owner invincible. Nothing could hurt him, she told him, while he wore this talisman. Nothing could stand up against him. He believed her. And the next time the bully of the town started to cuff him around, he wiped up the earth with him. And that was only the start. Before the year was out he had made a reputation as the most daring soul in the community.

Then, when his grandmother felt that he was thoroughly cured, she told him the truth — that the "talisman" was merely a piece of old junk she'd picked up by the roadside—that she knew all he needed was *faith in himself,* belief that he could do these things.

The Talisman of Napoleon

Stories like that are common. It is such a well-established truth that you can do only what you think you can, that the theme is a favorite one with authors. I remember reading a story years ago of an artist—a mediocre sort of artist—who was visiting the field of Waterloo and happened upon a curious lump of metal half buried in the dirt, which so attracted him that he picked it up and put it in his pocket. Soon thereafter he noticed a sudden increase in confidence, an absolute faith in himself, not only as to his own chosen line of work, but in his ability to handle any situation that might present itself. He painted a great picture—just to show that he *could* do it. Not content with that, he visioned an empire with Mexico as its basis, actually

led a revolt that carried all before it—until one day he lost his talisman. *And immediately his bubble burst.*

I instance this just to illustrate the point that it is *your own belief in yourself* that counts. It is the consciousness of dominant power within you that makes all things attainable. *You can do anything you think you can.* This knowledge is literally the gift of the gods, for through it you can solve every human problem. It should make of you an incurable optimist. It is the open door to welfare. *Keep it open*—by expecting to gain everything that is right.

You are entitled to every good thing. Therefore expect nothing but good. Defeat does not *need* to follow victory. You don't have to "knock wood" every time you congratulate yourself that things have been going well with you.

Victory should follow victory—and it will if you "let this mind be in you which was also in Christ Jesus." It is the mind that means health and life and boundless opportunity and recompense. No limitation rests upon you. So don't let any enter your life. Remember that Mind will do every good thing for you. It will remove mountains for you.

"Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Bring all your thoughts, your desires, your aims, your talents, into the Storehouse—the Consciousness of Good, the Law of Infinite supply—and prove these blessings. There is every reason to know that you are entitled to adequate pro-

vision. Everything that is involved in supply is a thing of thought. Now reach out, stretch your mind, try to comprehend *unlimited thought, unlimited supply.*

Do not think that supply must come through one or two channels. It is not for you to dictate to Universal Mind the means through which It shall send Its gifts to you. There are millions of channels through which It can reach you. Your part is to impress upon Mind your need, your earnest desire, your boundless belief in the resources and the willingness of Universal Mind to help you. Plant the seed of desire. Nourish it with a clear visualization of the ripened fruit. Water it with sincere faith. But leave the means to Universal Mind.

Open up your mind. Clear out the channels of thought. Keep yourself in

a state of receptivity. Gain a mental attitude in which you are constantly *expecting good.* You have the fundamental right to all good, you know. "According to your faith, be it unto you."

The trouble with most of us is that we are mentally lazy. It is so much easier to go along with the crowd than to break trail for ourselves. But the great discoverers, the great inventors, the great geniuses in all lines have been men who dared to break with tradition, who defied precedent, who believed that there is no limit to what Mind can do—and who stuck to that belief until their goal was won, in spite of all the sneers and ridicule of the wiseacres and the "It-can't-be-done'rs."

Not only that, but they were never satisfied with achieving just one success. They knew that the first success is like

the first olive out of the bottle. All the others come out the more easily for it. They realized that they were a part of the Creative Intelligence of the Universe, and that the part shares all the properties of the whole. And that realization gave them the faith to strive for any right thing, the knowledge that the only limit upon their capabilities was the limit of their desires. Knowing that, they couldn't be satisfied with any ordinary success. They had to keep on and on and on.

Edison didn't sit down and fold his hands when he gave us the talking machine. Or the electric light. These great achievements merely opened the way to new fields of accomplishment.

Open up the channels between your mind and Universal Mind, and there is no limit to the riches that will come

pouring in. Concentrate your thoughts on the particular thing you are most interested in, and ideas in abundance will come flooding down, opening up a dozen ways of winning the goal you are striving for.

But don't let one success—no matter how great—satisfy you. The Law of Creation, you know, is the Law of Growth. You can't stand still. You must go forward—or be passed by. Complacency — self-satisfaction — is the greatest enemy of achievement. You must keep looking forward. Like Alexander, you must be constantly seeking new worlds to conquer. Depend upon it, the power will come to meet the need. There is no such thing as failing powers, if we look to Mind for our source of supply. The only failure of mind comes from worry and fear—or from disuse.

William James, the famous psychologist, taught that "The more mind does, the more it can do." For ideas release energy. You can *do* more and better work than you have ever done. You can *know* more than you know now. You know from your own experience that under proper mental conditions of joy or enthusiasm, you can do three or four times the work without fatigue that you can ordinarily. Tiredness is more boredom than actual physical fatigue. You can work almost indefinitely when the work is a pleasure.

You've seen sickly persons, frail persons, who couldn't do an hour's light work without exhaustion, suddenly buckle down when heavy responsibilities were thrown upon them, and grow strong and rugged under the load. Crises not only draw upon the reserve

power you have, but they help to create new power.

"It Couldn't Be Done"

It may be that you have been deluded by the thought of incompetence. It may be that you have been told so often that you cannot do certain things that you've come to believe you can't. Remember that success or failure is merely a state of mind. Believe you cannot do a thing —and you can't. Know that you *can* do it—and you *will*. You must *see yourself doing it.*

"If you think you are beaten, you are;
If you think you dare not, you don't;
If you'd like to win, but you think you can't,
It's almost a cinch you won't;
If you think you'll lose, you've lost,
For out in the world you'll find
Success begins with a fellow's will—
It's all in the state of mind.

"Full many a race is lost
Ere even a race is run,
And many a coward fails
Ere even his work's begun.
Think big, and your deeds will grow,
Think small and you fall behind,
Think that you can, and you will;
It's all in the state of mind.

"If you think you are outclassed, you are;
You've got to think high to rise;
You've got to be sure of yourself before
You can ever win a prize.
Life's battle doesn't always go
To the stronger or faster man;
But sooner or later, the man who wins
Is the fellow who thinks he can."

There's a vast difference between a proper understanding of one's own ability and a determination to make the best of it—and offensive egotism. It is absolutely necessary for every man to believe in himself, before he can make the most of himself. All of us have something

to sell. It may be our goods, it may be our abilities, it may be our services. You've got to believe in yourself to make your buyer take stock in you at par and accrued interest. You've got to feel the same personal solicitude over a customer lost, as a revivalist over a backslider, and hold special services to bring him back into the fold. You've got to get up every morning with determination, if you're going to go to bed that night with satisfaction.

There's mighty sound sense in the saying that all the world loves a booster. The one and only thing you have to win success with is MIND. For your mind to function at its highest capacity, you've got to be charged with good cheer and optimism. No one ever did a good piece of work while in a negative frame of mind. Your best work is always done

when you are feeling happy and optimistic.

And a happy disposition is the *result* —not the *cause*—of happy, cheery thinking. Health and prosperity are the *results* primarily of optimistic thoughts. *You* make the pattern. If the impress you have left on the world about you seems faint and weak, don't blame fate —blame your pattern! You will never cultivate a brave, courageous demeanor by thinking cowardly thoughts. You cannot gather figs from thistles. You will never make your dreams come true by choking them with doubts and fears. You've got to put foundations under your air castles, foundations of UNDERSTANDING and BELIEF. Your chances of success in any undertaking can always be measured by your BELIEF in yourself.

Are your surroundings discouraging? Do you feel that if you were in another's place success would be easier? Just bear in mind that your real environment is within you. All the factors of success or failure are in your inner world. *You* make that own inner world—and through it your outer world. You can choose the material from which to build it. If you've not chosen wisely in the past, you can choose again now the material you want to rebuild it. The richness of life is within you. No one has failed so long as he can begin again.

Start right in and *do* all those things you feel you have it in you to do. Ask permission of no man. Concentrating your thought upon any proper undertaking will make its achievement possible. Your belief that you *can* do the thing gives your thought forces their

power. Fortune waits upon you. Seize her boldly, hold her—and she is yours. She belongs rightfully to you. But if you cringe to her, if you go up to her doubtfully, timidly, she will pass you by in scorn. For she is a fickle jade who must be mastered, who loves boldness, who admires confidence.

A Roman boasted that it was sufficient for him to strike the ground with his foot and legions would spring up. And his very boldness cowed his opponents. It is the same with your mind. Take the first step, and your mind will mobilize all its forces to your aid. But the first essential is that you *begin.* Once the battle is started, all that is within and without you will come to your assistance, if you attack in earnest and meet each obstacle with resolution. But *you* have got to start things.

"The Lord helps them that help themselves" is a truth as old as man. It is, in fact, plain common sense. Your subconscious mind has all power, but your conscious mind is the watchman at the gate. *It* has got to open the door. *It* has got to press the spring that releases the infinite energy. No failure is possible in the accomplishment of any right object you may have in life, if you but understand your power and will perseveringly try to use it in the proper way.

The men who have made their mark in this world all had one trait in common—*they believed in themselves!* "But," you may say, "how can I believe in myself when I have never yet done anything worth while, when everything I put my hand to seems to fail?" You can't, of course. That is, you couldn't

if you had to depend upon your conscious mind alone. But just remember what one far greater than you said—"I can of mine own self do nothing. The Father that is within me—He doeth the works."

That same "Father" is within you. And it is by knowing that He *is* in you, and that through Him you can do anything that is right, that you can acquire that belief in yourself which is so necessary. Certainly the Mind that imaged the heavens and the earth and all that they contain has all wisdom, all power, all abundance. With this Mind to call upon, you know there is no problem too difficult for you to undertake. The *knowing* of this is the first step. *Faith.* But St. James tells us—"Faith without works is dead." So go on to the next step. Decide on the one thing you want

most from life. No matter what it may be. There is no limit, you know, to Mind. Visualize this thing that you want. See it, feel it, BELIEVE in it. Make your mental blue-print, and *begin to build!*

Suppose some people DO laugh at your idea. Suppose Reason does say—"It can't be done!" People laughed at Galileo. They laughed at Henry Ford. Reason contended for countless ages that the earth was flat. Reason said—or so numerous automotive engineers argued—that the Ford motor wouldn't run. But the earth *is* round—and the twelfth or fifteenth million Ford *is* on the road.

Let us start right now putting into practice some of these truths that you have learned. What do you want most of life right now? Take that one desire,

concentrate on it, impress it upon your subconscious mind.

Psychologists have discovered that the best time to make suggestions to your subconscious mind is just before going to sleep, when the senses are quiet and the attention is lax. So let us take your desire and suggest it to your subconscious mind tonight. The two prerequisites are the earnest DESIRE, and an intelligent, understanding BELIEF Someone has said, you know, that education is three-fourths encouragement, and the encouragement is the suggestion that the thing can be done.

You know that you can have what you want, if you want it badly enough and can believe in it earnestly enough. So tonight, just before you drop off to sleep, concentrate your thought on this thing that you most desire from life.

BELIEVE that you have it. SEE YOURSELF possessing it. FEEL yourself using it.

Do that every night until you ACTUALLY DO BELIEVE that you have the thing you want. When you reach that point, *YOU WILL HAVE IT!*

X

"This Freedom"

"Ye shall know the truth
And the Truth shall make you free."

I HAVE heard that quotation ever since I was a little child. Most of us have. But to me it was never anything much but a quotation —until a few years ago. It is only in the past several years that I have begun to get an inkling of the real meaning of it—an understanding of the comfort back of it. Perhaps to you, too, it has been no more than a sonorous phrase. If so, you will be interested in what I have since gotten from it.

To begin with, what is the "truth"

that is so often referred to in all our religious teaching? The truth about what? And what is it going to free us from?

The truth as I see it now is the underlying reality in everything we meet in life. There is, for instance, one right way to solve any given problem in mathematics. That one right way is the truth as far as that problem is concerned. To know it is to free yourself from all doubt and vain imagining and error. It is to free yourself from any trouble that might arise through solving the problem incorrectly.

In the same way, there is but one BEST way of solving every situation that confronts you. That BEST way is the truth. To know it is to make you free from all worry or trouble in connection with that situation. For if it is

met in the RIGHT way, only good can come of it.

Then there is your body. There is only one RIGHT idea of every organism in your body. One CORRECT method of functioning for each of them. And Universal Mind holds that RIGHT idea, that CORRECT method. The functioning of your body, the rebuilding of each cell and tissue, is the work of your subconscious mind. If you will constantly hold before it the thought that its model is perfection, that weakness or sickness or deformity is merely ABSENCE of perfection—not a reality in itself—in short, if you will realize the *Truth* concerning your body, your subconscious mind will speedily make you free and keep you free from every ill.

It matters not what is troubling you today. If you will KNOW that what-

ever it may seem to be is merely the absence of the true idea, if you will realize that the only thing that counts is the truth that Universal Mind knows about your body, you can make that truth manifest.

Affirm the good, the true—and the evil will vanish. It is like turning on the light—the darkness immediately disappears. For there is no actual substance in darkness—it is merely absence of light. Nor is there any substance in sickness or evil—it is merely the absence of health or good.

That is the truth that was the mentality of Jesus—what Paul describes as "the mind which was also in Christ Jesus."

Jesus declared that "we should know the truth, and the truth would make us free." That truth was the power which

He exercised. He had so perfect an understanding of truth that it gave Him absolute dominion over evil, enabled Him to heal diseases of every nature, even to raise the dead. The power that He exercised then was not confined to His time, nor limited to His own immediate followers. "Lo, I am with you always," He said, "even unto the end of the world." And He is just as available to us now as He was to His own disciples 1900 years ago.

"I have given you power to tread serpents and scorpions under foot and to trample on all the power of the enemy; and in no case shall anything do you harm."

That gift was never meant to be confined to His own disciples or to any other one group. God has never dealt in special or temporary gifts. He gives

to *all*—to all who will accept—to all who have an understanding heart.

All sickness, all poverty, all sorrow, is the result of the incorrect use of some gift of God, which in itself is inherently good. It is just as though we took the numbers that were given us to work out a problem, and put them in the wrong places. The result would be incorrect, inharmonious. We would not be expressing the truth. The moment we rearrange those numbers properly, we get the correct answer—harmony—the *truth!* There was nothing wrong with the principle of mathematics before—the fault was all with us, with our incorrect arrangement of the figures.

What is true of the principle of mathematics is true of every principle. The principle is changeless, undying. It is only our expression of the principle

that changes as our understanding of it becomes more thorough. Lightning held only terror for man until he made of electricity his servant. Steam was only so much waste until man learned to harness it. Fire and water are the most destructive forces known—until properly used, then they are man's greatest helpers. There is nothing wrong with any gift of God—once we find the way to use it. The truth is always there if we can find the principle behind it. The figures in mathematics are never bad. It is merely our incorrect arrangement of them.

The great need is an open mind and the desire for understanding. How far in the science of mathematics would you get if you approached the study of it with the preconceived notion that two plus two makes five, and nothing you

heard to the contrary was going to change that belief? "Except ye turn, and become as little children, ye shall not enter into the kingdom of heaven." You must drop all your preconceived ideas, all your prejudices. You must never say—"Oh, that sounds like so-and-so. I don't want any of it." Just remember that any great movement must have at least a grain of truth back of it, else it could never grow to any size. Seek that grain of truth. Be open-minded. Keep your eyes and ears open for the truth. If you can do this, you will find that new wordings, different interpretations, are but the outer shell. You can still see the Truth beneath, the Christ that "before Abraham was, I am."

The Only Power

He who is looking for wisdom, power, or permanent success, will find it only within. Mind is the only cause. Your body is healthy or sick according to the images of thought you impress upon your subconscious mind. If you will hold thoughts of health instead of sickness, if you will banish all thoughts of disease and decay, you can build up a perfect body. Dr. William S. Patten of New York says, "To know and to understand the organization of mind and to recognize the action of mind is the first and the only requisite of a sound body."

For all disease starts in mind. It may be in your own conscious mind, from reading of an epidemic or from meeting with circumstances which education has taught you will bring about disease.

It may be suggested to your subconscious mind, as so frequently happens with young children, by the fears and worries and thoughts of contagion of those around you.

But whichever it is, it is FEAR that starts it. You visualize, consciously or unconsciously, the disease that you fear, and because that is the image held before your thought, your body proceeds to build in accordance with that model. You believe that disease is necessary, that you have got to expect a certain amount of it. You hear of it every day, and subconsciously at least you are constantly in fear of it. And through that very fear you create it, when if you would spend that same amount of time thinking and believing in the necessity of HEALTH, you would never need to know disease.

Disease is not sent by God. It is not a visitation of Providence. If it were, what would be the use of doctoring it? You couldn't fight against the power of God!

God never sent us anything but good. He never gave us disease. When we allow disease to take hold of us, it is because we have lost touch with God—lost the perfect model of us that He holds in mind. And what we have got to strive for is to get back the belief in that perfect model—to forget the diseased image we are holding in our thought.

Remember the story of Alexander and his famous horse, Bucephalus? No one could ride the horse because it was afraid of its shadow. But Alexander faced it towards the sun—and rode it without trouble. Face towards the sun and the

shadows will fall behind you, too. Face towards the perfect image of every organ, and the shadows of disease will never touch you.

There is no germ in a draft capable of giving you a cold. There is no bacteria in exposure to the weather that can give you a fever or pneumonia. It is you that gives them to yourself. The draft doesn't reason this out. Neither does your body. They are both of them merely phases of matter. They are not intelligent. It is your conscious mind that has been educated to think that a cold must follow exposure to a draft. This it is that suggests it to your subconscious mind and brings the cold into being.

Before you decide again that you have a cold, ask yourself, Who is it that is taking this cold? It cannot be my nose,

for it has no intelligence. It does only what my subconscious mind directs. And anyway, how could my nose know that a draft of air has been playing on the back of my neck? If it wasn't my nose that decided it, what was it? The only thing it can have been is my mind. Well, if mind can tell me to have a cold, surely it can stop that cold, too. So let's reverse the process, and instead of holding before the subconscious mind images of colds and fevers, think only of health and life and strength. Instead of trying to think back to discover how we "caught" cold, and thus strengthening the conviction that we have one, let us deny its existence and so knock the props out from under the creative faculties that are originating the cold. Let us hold before our subconscious mind only the perfect idea of nose and head

and throat that is in Universal Mind. Let us make it use the Truth for its pattern, instead of the illusory ideas of conscious mind.

Every form of disease or sickness is solely the result of wrong thinking. The primary law of being is the law of health and life. When you recognize this, when you hold before your mind's eye only a perfect body, perfect organisms functioning perfectly, you will "realize the truth that makes you free."

Farnsworth in his "Practical Psychology" tells of a physician who has lived on a very restricted diet for years while at home. But about once a year he comes to New York for a week. While here, he eats anything and everything that his fancy dictates, and never suffers the least inconvenience. As soon as he gets home he has to return to his

diet. Unless he sticks to his diet, he expects to be ill—*and he is ill.* "As a man thinketh, so is he." What one expects to get he is apt to get, especially where health is concerned. For matter has no sensation of its own. The conscious mind is what produces pain, is what feels, acts or impedes action.

Functional disorders are caused by certain suggestions getting into the subconsciousness and remaining there. They are not due to physical, but to mental causes—due to wrong thinking. The basis of all functional disorders is in the mind, though the manifestation be dyspepsia, melancholia, palpitation of the heart, or any one of a hundred others. There is nothing organically wrong with the body. It is your mental image that is out of adjustment. Change the one and you cure the other.

In this day of the gymnasium and the daily dozen, it may sound impractical to suggest that it is the mind, not the body, which needs the care. But I am far from being the first to suggest it.

There is a very successful physician in London whose teaching is that gymnastic exercise does more harm than good. He contends that the only exercise necessary for the perfect development of the body is yawning and stretching.

I would go farther than that. I would say that no physical exercise is *essential* to the perfect development of the body. That since the only cause is mind, the principal good of exercise is that when we go through the motions we are impressing upon our subconscious mind the picture of the perfect figure that we

would have. And that mental visualization is what brings the results.

You can get the same results without the physical exercise by visualizing in your mind's eye the figure of the man you want to be, by intensely desiring it, by BELIEVING that you have it.

You can win to perfect health by knowing that there is but one right idea in Universal Mind for every organism in your body—that this right idea is perfect and undying—that you have only to hold it before you subconscious mind to see it realized in your body. *This is the truth that makes you free.*

XI

The Law of Attraction

For life is the mirror of king and slave.
'Tis just what you are and do;
Then give to the world the best you have,
And the best will come back to you.
—MADELINE BRIDGES.

THE old adage that "He profits most who serves best" is no mere altruism.

Look around you. What businesses are going ahead? What men are making the big successes? Are they the ones who grab the passing dollar, careless of what they offer in return? Or are they those who are striving always to give a little greater value, a little more work than they are paid for?

When scales are balanced evenly, a trifle of extra weight thrown into either side overbalances the other as effectively as a ton.

In the same way, a little better value, a little extra effort, makes the man or the business stand out from the great mass of mediocrity like a tall man among pigmies, and brings results out of all proportion to the additional effort involved.

It pays—not merely altruistically, but in good, hard, round dollars—to give a little more value than seems necessary, to work a bit harder than you are paid for. It's that extra ounce of value that counts.

For the law of attraction is service. We receive in proportion as we give out. In fact, we usually receive in far greater proportion. "Cast thy bread upon the

waters and it will return to you an hundred-fold."

Back of everything is the immutable law of the Universe—that what you are is but the effect. Your thoughts are the causes. The only way you can change the effect is by first changing the cause.

People live in poverty and want because they are so wrapped up in their sufferings that they give out thoughts only of lack and sorrow. They expect want. They open the door of their mind only to hardship and sickness and poverty. True—they hope for something better—but their hopes are so drowned by their fears that they never have a chance.

You cannot receive good while expecting evil. You cannot demonstrate plenty while looking for poverty. "Blessed is he that expecteth much, for verily his

soul shall be filled." Solomon outlined the law when he said:

"There is that scattereth, and increaseth yet more;
And there is that withholdeth more than is meet,
but it tendeth only to want.
The liberal soul shall be made fat;
And he that watereth shall be watered also himself."

The Universal Mind expresses itself largely through the individual. It is continually seeking an outlet. It is like a vast reservoir of water, constantly replenished by mountain springs. Cut a channel to it and the water will flow in ever-increasing volume. In the same way, if you once open up a channel of service by which the Universal Mind can express itself through you, its gifts will flow in ever-increasing volume and YOU will be enriched in the process.

This is the idea through which great

bankers are made. A foreign country needs millions for development. Its people are hard-working, but lack the necessary implements to make their work productive. How are they to find the money?

They go to a banker—put their problem up to him. He has not the money himself, but he knows how and where to raise it. He sells the promise to pay of the foreign country (their bonds, in other words) to people who have money to invest. His is merely a service. But it is such an invaluable service that both sides are glad to pay him liberally for it.

In the same way, by opening up a channel between universal supply and human needs—by doing your neighbors or your friends or your customers service—you are bound to profit yourself. And the wider you open your channel—

the greater service you give or the better values you offer—the more things are bound to flow through your channel, the more you are going to profit thereby.

But you've got to *use* your talent if you want to profit from it. It matters not how small your service—using it will make it greater. You don't have to retire to a cell and pray. That is a selfish method—selfish concern for your own soul to the exclusion of all others. Mere self-denial or asceticism as such does no one good. You've got to DO something, to USE the talents God has given you to make the world better for your having been in it.

Remember the parable of the talents. You know what happened to the man who went off and hid his talent, whereas those who made use of theirs were given charge over many things.

That parable, it has always seemed to me, expresses the whole law of life. The only right is to *use* all the forces of good. The only wrong is to *neglect* or to abuse them.

"Thou shalt love the Lord thy God. This is the first and the greatest Commandment." Thou shalt show thy love by using to the best possible advantage the good things (the "talents" of the parable) that He has placed in your hands. "And the second is like unto it. Thou shalt love thy neighbor as thyself." Thou shalt not abuse the good things that have been provided you in such prodigality, by using them against your neighbor. Instead, thou shalt treat him (love him) as you would be treated by him. Thou shalt use the good about you for the advantage of all.

If you are a banker, you've got to use

the money you have in order to make more money. If you are a merchant, you've got to sell the goods you have in order to buy more goods. If you are a doctor, you must help the patient you have in order to get more practice. If you are a clerk, you must do your work a little better than those around you if you want to earn more money than they. And if you want more of the universal supply, you must use that which you have in such a way as to make yourself of greater service to those around you.

"Whosoever shall be great among you," said Jesus, "shall be your minister, and whosoever of you will be the chiefest, shall be servant of all." In other words, if you would be great, you must serve. And he who serves most shall be greatest of all.

If you want to make more money, instead of seeking it for yourself, see how you can make more for others. In the process you will inevitably make more for yourself, too. We get as we give—but we must give first.

It matters not where you start—you may be a day laborer. But still you can give—give a bit more of energy, of work, of thought, than you are paid for. "Whosoever shall compel thee to go a mile," said Jesus, "go with him twain." Try to put a little extra skill into your work. Use your mind to find some better way of doing whatever task may be set for you. It won't be long before you are out of the common labor class.

There is no kind of work than cannot be bettered by thought. There is no method that cannot be improved by

thought. So give generously of your thought to your work. Think every minute you are at it—"Isn't there some way in which this could be done easier, quicker, better?" Read in your spare time everything that relates to your own work or to the job ahead of you. In these days of magazines and books and libraries, few are the occupations that are not thoroughly covered in some good work.

Remember in Lorimer's "Letters of a Self-Made Merchant to His Son," the young fellow that old Gorgan Graham hired against his better judgment and put in the "barrel gang" just to get rid of him quickly? Before the month was out the young fellow had thought himself out of that job by persuading the boss to get a machine that did the work at half the cost and with a third of the

gang. Graham just had to raise his pay and put him higher up. But he wouldn't stay put. No matter what the job, he always found some way it could be done better and with fewer people. Until he reached the top of the ladder.

There are plenty of men like that in actual life. They won't stay down. They are as full of bounce as a cat with a small boy and a dog after it. Thrown to the dog from an upper window, it is using the time of falling to get set for the next jump. By the time the dog leaps for where it hit, the cat is up the tree across the street.

The true spirit of business is the spirit of that plucky old Danish sea captain, Peter Tordenskjold. Attacked by a Swedish frigate, after all his crew but one had been killed and his supply of cannon balls was exhausted, Peter boldly

kept up the fight, firing pewter dinner-plates and mugs from his one remaining gun.

One of the pewter mugs hit the Swedish captain and killed him, and Peter sailed off triumphant!

Look around YOU now. How can YOU give greater value for what you get? How can you SERVE better? How can you make more money for your employers or save more for your customers. Keep that thought ever in the forefront of your mind and *you'll never need to worry about making more for yourself!*

A Blank Check

There was an article by Gardner Hunting in a recent issue of "Christian Business," that was so good that I reprint it here entire:

"All my life I have known in a vague way that getting money is the result of earning it; but I have never had a perfect vision of that truth till recently. Summed up now, the result of all my experience, pleasant and unpleasant, is that a man gets back exactly what he gives out, only multiplied.

"If I give to anybody service of a kind that he wants I shall get back the benefit myself. If I give more service I shall get more benefit. If I give a great deal more, I shall get a great deal more. But I shall get back more than I give. Exactly as when I plant a bushel of potatoes, I get back thirty or forty bushels, and more in proportion to the attention I give the growing crop. If I give more to my employer than he expects of me, he will give me a raise—and on no other condition. What is

more, his giving me a raise does not depend on his fair-mindedness—he has to give it to me or lose me, because if he does not appreciate me somebody else will.

"But this is only part of it. If I give help to the man whose desk is next to mine, it will come back to me multiplied, even if he apparently is a rival. What I give to him, I give to the firm, and the firm will value it, because it is team-work in the organization that the firm primarily wants, not brilliant individual performance. If I have an enemy in the organization, the same rule holds; if I give him, with the purpose of helping him, something that will genuinely help him, I am giving service to the organization. Great corporations appreciate the peace-maker, for a prime requisite in their success is harmony

among employees. If my boss is unappreciative, the same rule holds; if I give him more, in advance of appreciation, he cannot withhold his appreciation and keep his own job.

"The more you think about this law, the deeper you will see it goes. It literally hands you a blank check, signed by the Maker of Universal Law, and leaves you to fill in the amount—and the kind—of payment you want! Mediocre successes are those that obey this law a little way—that fill in the check with a small amount—but that stop short of big vision in it. If every employee would only get the idea of this law firmly fixed in him as a principle, not subject to wavering with fluctuating moods, the success of the organization would be miraculous. One of my fears is apt to be that, by promoting the other fellow's

success, I am side-tracking my own; but the exact opposite is the truth.

"Suppose every employee would look at his own case as an exact parallel to that of his firm. What does his firm give for the money it gets from the public? Service! Service in advance! The better the service that is given out, the more money comes back. What does the firm do to bring public attention to its service? It advertises; that is part of the service. Now, suppose that I, as an employee, begin giving my service to the firm in advance of all hoped for payment. Suppose I advertise my service. How do I do either? I cannot do anything constructive in that firm's office or store or plant or premises that is not service, from filing a letter correctly to mending the fence or pleasing a customer; from looking up a word for the

stenographer, to encouraging her to look it up herself; demonstrating a machine to a customer or encouraging him to demonstrate it himself; from helping my immediate apparent rival to get a raise, to selling the whole season's output. As for advertising myself, I begin advertising myself the moment I walk into the office or the store or the shop in the morning; I cannot help it. Everybody who looks at me sees my advertisement. Everybody around me has my advertisement before his eyes all day long. So has the boss—my immediate chief and the head of the firm, no matter where they are. And if I live up to my advertising, nobody can stop me from selling my goods—my services! The more a man knocks me, the more he advertises me; because he calls attention to me; and if I am de-

livering something better than he says I am, the interested parties—my employers—will see it, and will not be otherwise influenced by what he says.

"More than that, I must give to every human being I come in contact with, from my wife to the bootblack who shines my shoes; from my brother to my sworn foe. Sometimes people will tell you to smile; but the smile I give has got to be a real smile that lives up to its advertising. If I go around grinning like a Cheshire cat, the Cheshire-cat grin will be what I get back—multiplied! If I give the real thing, I'll get back the real thing—multiplied! If anybody objects that this is a selfish view to take, I answer him that any law of salvation from anything by anybody that has ever been offered for any purpose, is a selfish view to take. The only

unselfishness that has ever been truly taught is that of giving a lesser thing in hope of receiving a greater.

"Now, why am I so sure of this law? How can you be sure? I have watched it work; it works everywhere. You have only to try it, and keep on trying it and it will prove true for you. It is not true because I say so, nor because anybody else says so; it is just true. Theosophists call it the law of Karma; humanitarians call it the law of Service; business men call it the law of common sense; Jesus Christ called it the law of Love. It rules whether I know it or not, whether I believe it or not, whether I defy it or not. I *can't* break it! Jesus of Nazareth, without reference to any religious idea you may have about Him, without consideration as to whether He was or was not divine, was the greatest business Man

that ever lived, and he said: 'Give and ye shall receive—good measure, pressed down, shaken together, running over!' And this happens to be so—not because He said it—but because it is the Truth, which we all, whether we admit it or not, worship *as* God. No man can honestly say that he does not put the truth supreme.

"It is the truth—the principle of giving and receiving—only there are few men who go the limit on it. But going the limit is the way to unlimited returns!

"What shall I give? What I have, of course. Suppose you believe in this idea —and suppose you should start giving it out, the idea itself, tactfully, wisely, and living it yourself in your organization. How long do you think it will be before you are a power in that organization, recognized as such and getting pay as

such? It is more valuable than all the cleverness and special information you can possibly possess without it. What you have, give—to everybody. If you have an idea, do not save it for your own use only; give it. It is the best thing you have to give and therefore the thing best to give—and therefore the thing that will bring the best back to you. I believe that if a man would follow this principle, even to his trade-secrets, he would profit steadily more and more; and more certainly than he will by holding on to anything for himself. He would never have to worry about his own affairs—because he would be working on fundamental law. Law never fails—and it will be easy for you to discover what is or is not law. And if law is worth using part of the time, it is worth using all the time.

"Look around you first, with an eye to seeing the truth, and then put the thing to the test. Through both methods of investigation you will find a blank check waiting for you to fill in with 'whatsoever you desire,' and a new way to pray and to get what you pray for."

XII

The Three Requisites

"Waste no tears
Upon the blotted record of lost years,
But turn the leaf, and smile, oh smile, to see
The fair white pages that remain for thee.

"Prate not of thy repentance. But believe
The spark divine dwells in thee: let it grow.
That which the upreaching spirit can achieve
The grand and all creative forces know;
They will assist and strengthen as the light
Lifts up the acorn to the oak-tree's height.
Thou hast but to resolve, and lo! God's whole
Great universe shall fortify thy soul."

—Ella Wheeler Wilcox.

SOMETIME today or tomorrow or next month, in practically every commercial office and manufacturing plant in the United States, an important executive will sit back in his chair and study a list of

names on a sheet of white paper before him.

Your name may be on it.

A position of responsibility is open and he is face to face with the old, old problem—"Where can I find the man?"

The faces, the words, the work, the impressions of various men will pass through his mind in quick review. What is the first question he will ask concerning each?

"Which man is strongest on initiative, which one can best assume responsibility?"

Other things being equal, THAT is the man who will get the job. For the first requisite in business as in social life is confidence in yourself—*knowledge of your power.* Given that, the second is easy—initiative or *the courage to start things.* Lots of men have ideas, but few

have the confidence in themselves or the courage to start anything.

With belief and initiative, the third requisite follows almost as a matter of course—*the faith to go ahead* and do things in the face of all obstacles.

"Oh, God," said Leonardo da Vinci, "you sell us everything for the price of an effort."

Certainly no one had a better chance to know than he. An illegitimate son, brought up in the family of his father, the misfortune of his birth made him the source of constant derision. He had to do something to lift himself far above the crowd. And he did. "For the price of an effort" he became the greatest artist in Italy—probably the greatest in the world—in a day when Italy was famous for her artists. Kings and princes felt honored at being as-

sociated with this illegitimate boy. He made the name he had no right to famous for his work alone.

"Work out your own salvation," said Paul. And the first requisite in working it out is a knowledge of your power. "Every man of us has all the centuries in him."—Morley. All the ages behind you have bequeathed you stores of abilities which you are allowing to lie latent. Those abilities are stored up in your subconscious mind. Call upon them. Use them. As Whittier put it—

> "All the good the past has had
> Remains to make our own time glad."

Are you an artist? The cunning of a da Vinci, the skill of a Rembrandt, the vision of a Reynolds, is behind those fingers of yours. Use the Genie-of-your-mind to call upon them.

Are you a surgeon, a lawyer, a minister, an engineer, a business man? Keep before your mind's eye the biggest men who have ever done the things you now are doing. Use them as your model. And not as your model simply, but as your inspiration. Start in where they left off. Call upon the innermost recesses of your subconscious mind, for their skill, their judgment, their initiative. Realize that you have it in you to be as great as they. Realize that all that they did, all that they learned, all the skill they acquired is stored safely away in Universal Mind and that through your subconscious mind *you have ready access to it.*

The mind in you is the same mind that animated all the great conquerers of the past, all the great inventors, all the great artists, statesmen, leaders, business men.

What they have done is but a tithe of what still remains to do—of what men in your day and your children's day will do. You can have a part in it. Stored away within you is every power that any man or woman ever possessed. It awaits only your call.

In "Thoughts on Business," we read: "It is a great day in a man's life when he truly begins to discover himself. The latent capacities of every man are greater than he realizes, and he may find them if he diligently seeks for them. A man may own a tract of land for many years without knowing its value. He may think of it as merely a pasture. But one day he discovers evidences of coal and finds a rich vein beneath his land. While mining and prospecting for coal he discovers deposits of granite. In boring for water he strikes oil. Later he discovers a vein

of copper ore, and after that silver and gold. These things were there all the time—even when he thought of his land merely as a pasture. But they have a value only when they are discovered and utilized.

"Not every pasture contains deposits of silver and gold, neither oil nor granite, nor even coal. But beneath the surface of every man there must be, in the nature of things, a latent capacity greater than has yet been discovered. And one discovery must lead to another until the man finds the deep wealth of his own possibilities. History is full of the acts of men who discovered somewhat of their own capacity; but history has yet to record the man who fully discovered all that he might have been."

Everything that has been done, thought, gained, or been is in Universal Mind.

And you are a part of Universal Mind. You have access to it. You can call upon it for all you need in the same way you can go to your files or to a library for information. If you can realize this fact, you will find in it the key to the control of every circumstance, the solution of every problem, the satisfaction of every right desire.

But to use that key, you've got to bear in mind the three requisites of faith in your powers, initiative, and courage to start. "Who would stand before a blackboard," says "Science and Health," "and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution." In the same way, all knowledge you can need is in Universal Mind, but it is up to *you* to tap that mind.

And without the three requisites you will never do it.

Never let discouragement hold you back. Discouragement is the most dangerous feeling there is, because it is the most insidious. Generally it is looked upon as harmless, and for that very reason it is the more sinister. For failure and success are oftentimes separated by only the distance of that one word—Discouragement.

There is an old-time fable that the devil once held a sale and offered all the tools of his trade to anyone who would pay their price. They were spread out on the table, each one labeled—hatred, and malice, and envy, and despair, and sickness, and sensuality—all the weapons that everyone knows so well.

But off on one side, apart from the rest, lay a harmless looking, wedge-

shaped instrument marked "Discouragement." It was old and worn looking, but it was priced far above all the rest. When asked the reason why, the devil replied:

"Because I can use this one so much more easily than the others. No one knows that it belongs to me, so with it I can open doors that are tight bolted against the others. Once I get inside I can use any tool that suits me best."

No one ever knows how small is the margin between failure and success. Frequently the two are separated only by the width of that one word—*discouragement.* Ask Ford, ask Edison, ask any successful man and he will tell you how narrow is the chasm that separates failure from success, how surely it can be bridged by perseverance and faith.

Cultivate confidence in yourself. Cultivate the feeling that you ARE succeeding. Know that you have unlimited power to do every right thing. Know that with Universal Mind to draw upon, no position is too difficult, and no problem too hard. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." When you put limitations upon yourself, when you doubt your ability to meet any situation, you are placing a limit upon Universal Mind, for "The Father that is within me, He doeth the works."

With that knowledge of your power, with that confidence in the unlimited resources of Universal Mind, it is easy enough to show initiative, it is easy enough to find the courage to start things.

You have a right to dominion over all

things—over your body, your environment, your business, your health. Develop these three requisites and you will gain that dominion.

Remember that you are a part of Universal Mind, and that the part shares every property of the whole. Remember that, as the spark of electricity is to the thunderbolt, so is your mind to Universal Mind. Whatever of good you may desire of life, whatever qualification, whatever position, you have only to work for it whole heartedly, confidently, with singleness of purpose—*and you can get it.*

XIII

That Old Witch—Bad Luck

"How do you tackle your work each day?
Are you scared of the job you find?
Do you grapple the task that comes your way
With a confident, easy mind?
Do you stand right up to the work ahead
Or fearfully pause to view it?
Do you start to toil with a sense of dread
Or feel that you're going to do it?

"What is the thought that is in your mind?
Is fear ever running through it?
If so, just tackle the next you find
By thinking you're going to do it."

—EDGAR A. GUEST.*

HAS that old witch—bad luck—ever camped on your doorstep? Have ill health, misfortune and worry ever seemed to dog your footsteps?

If so, you will be interested in knowing that YOU were the procuring cause

*From "A Heap o' Livin'." The Reilly & Lee Co.

of all that trouble. For fear is merely creative thought in negative form.

Remember back in 1920 how fine the business outlook seemed, how everything looked rosy and life flowed along like a song? We had crops worth ten billions of dollars. We had splendid utilities, great railways, almost unlimited factory capacity. Everyone was busy. The government had a billion dollars in actual money. The banks were sound. The people were well employed. Wages were good. Prosperity was general. *Then something happened.* A wave of fear swept over the country. The prosperity could not last. People wouldn't pay such high prices. There was too much inflation. What was the result?

As Job put it in the long ago, "The thing that I greatly feared has come upon me."

The prosperity vanished almost over night. Failures became general. Hundreds of thousands were thrown out of work. And all because of panic, fear.

'Tis true that readjustments were necessary. 'Tis true that prices were too high, that inventories were too big, that values generally were inflated. But it wasn't necessary to burst the balloon to let out the gas. There are orderly natural processes of readjustment that bring things to their proper level with the least harm to anyone.

But fear—panic—knows no reason. It brings into being overnight the things that it fears. It is the greatest torment of humanity. It is about all there is to Hell. *Fear is, in short, the devil.* It causes most of the sin, disaster, disease and misery of the world. It is the only thing you can put into business which

won't draw dividends in either fun or dollars. If you guess right, you don't get any satisfaction out of it.

The real cause of all sickness is fear. You image some disease in your thought, and your body proceeds to build upon this model that you hold before it. You have seen how fear makes the face pallid, how it first stops the beating of the heart, then sets it going at trip-hammer pace. Fear changes the secretions. Fear halts the digestion. Fear puts lines and wrinkles into the face. Fear turns the hair gray.

Mind controls every function of the human body. If the thought you hold before your subconscious mind is the fear of disease, of colds or catarrh, of fever or indigestion, those are the images your subconscious mind will work out in your body. For your body itself

is merely so much matter—an aggregation of protons and electrons, just as the table in front of you is an aggregation of these same buttons of force, but with a different density. Take away your mind, and your body is just as inert, just as lifeless, just as senseless, as the table. Every function of your body, from the beating of your heart to the secretions in your glands, is controlled by mind. The digestion of your food is just as much a function of your mind as the moving of your finger. So the all-important thing is not what food you put into your stomach, but what your mind decides shall be done with it. If your mind feels that certain food should make you sick, it *will* make you sick. If, on the other hand, your mind decides that though the food has no nutritive value, there is no reason why unintelligent matter should make

you sick, mind will eliminate that food without harm or discomfort to you.

Your body is just like clay in the hands of a potter. Your mind can make of it what it will. The clay has nothing to say about what form it shall take. Neither have your head, your heart, your lungs, your digestive organs anything to say about how conditions shall affect them. They do not decide whether they shall be dizzy or diseased or lame. It is mind that makes this decision. They merely conform to it AFTER mind has decided it. Matter has undergone any and every condition without harm, when properly sustained by mind. And what it has done once, it can do again.

When you understand that your muscles, your nerves, your bones have no feeling or intelligence of their own, when you learn that they react to conditions

only as mind directs that they shall react, you will never again think or speak of any organ as imperfect, as weak or ailing. You will never again complain of tired bodies, aching muscles, or frayed nerves. On the contrary, you will hold steadfast to thoughts of exhaustless strength, of super-abundant vitality, knowing that, as Shakespeare said—"There is nothing, either good or bad, but thinking makes it so."

Never fear disaster, for the fear of it is an invitation to disaster to come upon you. Fear being vivid, easily impresses itself upon the sub-conscious mind. And by so impressing itself, it brings into being the thing that is feared. It is the Frankenstein monster that we all create at times, and which, created, turns to rend its creator. Fear that something you greatly prize will

be lost and the fear you feel with create the very means whereby you will lose it.

Fear is the Devil. It is the ravening lion roaming the earth seeking whom it may devour. The only safety from it is to deny it. The only refuge is in the knowledge that it has no power other than the power you give to it.

He Whom a Dream Hath Possessed

You fear debt. So your mind concentrates upon it and brings about greater debts. You fear loss. And by visualizing that loss you bring it about.

The only remedy for fear is to know that evil has no power—that it is a nonentity—merely a lack of something. You fear ill health, when if you would concentrate that same amount of thought upon good health you would insure the very condition you fear to lose. Func-

tional disturbances are caused solely by the mind through wrong thinking. The remedy for them is not drugs, but right thinking, for the trouble is not in the organs but in the mind. Farnsworth in his "Practical Psychology" tells of a man who had conceived the idea when a boy that the eating of cherries and milk together had made him sick. He was very fond of both, but always had to be careful not to eat them together, for whenever he did he had been ill. Mr. Farnsworth explained to him that there was no reason for such illness, because all milk sours anyway just as soon as it reaches the stomach. As a matter of fact it cannot be digested until it does sour. He then treated the man mentally for this wrong association of ideas, and after the one treatment the man was never troubled in this way again, though

he had been suffering from it for forty-five years.

If you had delirium tremens, and thought you saw pink elephants and green alligators and yellow snakes all about you, it would be a foolish physician that would try to cure you of snakes. Or that would prescribe glasses to improve your eyesight, when he knew that the animals round about you were merely distorted visions of your mind.

The indigestion that you suffer from, the colds that bother you—in short, each and every one of your ailments—is just as much a distorted idea of your mind as would be the snakes of delirium tremens. Banish the idea and you banish the manifestation.

The Bible contains one continuous entreaty to cast out fear. From beginning to end, the admonition "Fear not" is

insistent. Fear is the primary cause of all bodily impairment. Jesus understood this and He knew that it could be abolished. Hence His frequent entreaty, "Fear not, be not afraid."

Struggle there is. And struggle there will always be. But struggle is merely wrestling with trial. We need difficulties to overcome. But there is nothing to be afraid of. Everything is an effect of mind. Your thought forces, concentrated upon anything, will bring that thing into manifestation. Therefore concentrate them only upon good things, only upon those conditions you wish to see manifested. *Think* health, power, abundance, happiness. Drive all thoughts of poverty and disease, of fear and worry, as far from your mind as you drive filth from your homes. For fear and worry is the filth of the mind that causes all

trouble, that brings about all disease. Banish it! Banish from among your associates any man with a negative outlook on life. Shun him as you would the plague. Can you imagine a knocker winning anything? He is doomed before he starts. Don't let him pull you down with him. "Fret not thyself," says the Psalmist, "else shalt thou be moved to do evil."

That wise old Psalmist might have been writing for us today. For there is no surer way of doing the wrong thing in business or in social life than to fret yourself, to worry, to fume, to want action of some kind, regardless of what it may be. Remember the Lord's admonition to the Israelites, *"Be still*—and know that I am God."

Have you ever stood on the shore of a calm, peaceful lake and watched the

reflections in it? The trees, the mountains, the clouds, the sky, all were mirrored there—just as perfectly, as beautifully, as the objects themselves. But try to get such a reflection from the ocean! It cannot be done, because the ocean is always restless, always stirred up by winds or waves or tides.

So it is with your mind. You cannot reflect the richness and plenty of Universal Mind, you cannot mirror peace and health and happiness, if you are constantly worried, continually stirred by waves of fear, winds of anger, tides of toil and striving. You must relax at times. You must give mind a chance. You must realize that, when you have done your best, you can confidently lean back and leave the outcome to Universal Mind.

Just as wrong thinking produces dis-

cord in the body, so it also brings on a diseased condition in the realm of commerce. Experience teaches that we need to be protected more from our fears and wrong thoughts, than from so-called evil influences external to ourselves. We need not suffer for another man's wrong, for another's greed, dishonesty, avarice or selfish ambition. But if we hug to ourselves the fear that we do have to so suffer, take it into our thought, allow it to disturb us, then we sentence ourselves. We are free to reject every suggestion of discord, and to be governed harmoniously, in spite of what anything or anybody may try to do to us.

Do you know why old army men would rather have soldiers of 18 or 20 than mature men of 30 or 40? Not because they can march farther. They can't! Not because they can carry more.

They can't! But because when they go to sleep at night, they really sleep. *They wipe the slate clean!* When they awaken in the morning, they are ready for a new day and a new world.

But an older man carries the nervous strain of one day over to the next. He worries! With the result that at the end of a couple of months' hard campaigning, the older man is a nervous wreck.

And that is the trouble with most men in business. *They never wipe the slate clean! They worry!* And they carry each day's worries over to the next, with the result that some day the burden becomes more than they can carry.

The Bars of Fate

Fear results from a belief that there are really two powers in this world—

Good and Evil. Like light and darkness. When the fact is that Evil is no more real than darkness. True, we lose contact with Good at times. We let the clouds of fear and worry come between us and the sunlight of Good and then all seems dark. But the sun is still shining on the other side of those clouds, and when we drive them away, we again see its light.

Realizing this, realizing that Good is ever available if we will but turn to it confidently in our need, what is there to fear? "Fear not, little flock," said Jesus, "for it is the Father's good pleasure to give you the kingdom." And again—"Son, thou art ever with me, and all that I have is thine."

If this means anything, it means that the Father is ever available to all of us, that we have but to call upon Him in

the right way and our needs will be met. It doesn't matter what those needs may be.

If Universal Mind is the Creator of all, and if everything in the Universe belongs to It, then your business, your work, isn't really yours—but the "Father's." And He is just as much interested in its success, as long as you are working in accordance with His plan, as you can be.

Everyone will admit that Universal Mind can do anything good. Everyone will admit that It can bring to a successful conclusion any undertaking It may be interested in. If Mind created your business, if It inspired your work, then It is interested in its successful conclusion.

Why not, then, call upon Mind when you have done all you know how to do

and yet success seems beyond your efforts. Why not put your problem up to Mind, secure in the belief that It CAN and WILL give you any right thing you may desire? I know that many people hesitate to pray for material things, but if Universal Mind made them, they must have been made for some good purpose, and as long as you intend to use them for good, by all means ask for them.

If you can feel that your business, your work, is a good work, if you can be sure that it is advancing the great Scheme of Things by ever so little, you will never again fear debt or lack or limitation. For "The earth is the Lord's and the fullness thereof." Universal Mind is never going to lack for means to carry on Its work. When Jesus needed fish and bread, fish and bread

were provided in such abundance that a whole multitude was fed. When He needed gold, the gold coin appeared in the fish's mouth. Where you are, Mind is, and where Mind is, there is all the power, all the supply of the universe.

You are like the owner of a power house that supplies electricity for light and heat and power to the homes and the factories around you. There is unlimited electricity everywhere about you, but you have got to set your dynamo going to draw the electricity out of the air and into your power lines, before it can be put to practical account.

Just so, there are unlimited riches all about you, but you have got to set the dynamo of your mind to work to bring them into such form as will make them of use to yourself and the world.

So don't worry about any present

lack of money or other material things. Don't try to win from others what they have. Go where the money is! The material wealth that is in evidence is so small compared with the possible wealth available through the right use of mind, that it is negligible by comparison. The great rewards are for the pioneers. Look at Carnegie; at Woolworth; at Ford! Every year some new field of development is opened, some new world discovered. Steam, gas, electricity, telegraphy, wireless, the automobile, the aeroplane—each opens up possibilities of new worlds yet to come.

A hundred years ago, people probably felt that everything had been discovered that could be discovered. That everything was already known that was likely ever to be known. Just as you may feel about things now. Yet look at the tre-

mendous strides mankind has taken in the past hundred years. And they are as nothing to what the future holds for us, once man has learned to harness the truly unlimited powers of his subconscious mind.

There are billions of dollars worth of treasure under every square mile of the earth's surface. There are millions of ways in which this old world of ours can be made a better place to live. Set your mind to work locating some of this treasure, finding some of those ways. Don't wait for someone else to blaze the trail.

No one remembers who else was on the *Santa Maria,* but Columbus' name will be known forever! Carnegie is said to have made a hundred millionaires, but he alone became almost a *billionaire!*

Have you ever read Kipling's "Explorer?"

"'There's no sense in going further—it's the edge of cultivation,'
So they said, and I believed it — broke my land and sowed my crop—
Built my barns and strung my fences in the little border station
Tucked away below the foothills where the trails run out and stop.

"Till a voice, as bad as Conscience, rang interminable changes
On one everlasting Whisper day and night repeated—so:
'Something hidden. Go and find it. Go and look behind the Ranges—
Something lost behind the Ranges. Lost and waiting for you. Go!'"

Your mind is part and parcel of Universal Mind. You have the wisdom of all the ages to draw upon. Use it! Use it to do your work in a way it was never done before. Use it to find new outlets

for your business, new methods of reaching people, new and better ways of serving them. Use it to uncover new riches, to learn ways to make the world a better place to live in.

Concentrate your thought upon these things, knowing that back of you is the vast reservoir of Universal Mind, that all these things are *already* known to It, and that you have but to make your contact for them to be known to you.

Optimism based on such a realization is never overconfidence. It is the joyous assurance of *absolute faith.* It is the assurance that made Wilson for a time the outstanding leader of the world. It is the assurance that heartened Lincoln during the black days of the Civil War. It is the assurance that carried Hannibal and Napoleon over the Alps, that left Alexander sighing for more worlds to

conquer, that enabled Cortez and his little band to conquer a nation.

Grasp this idea of the availability of Universal Mind for your daily needs, and your vision will become enlarged, your capacity increased. You will realize that the only limits upon you are those you put upon yourself. There will be no such thing then as difficulties and opposition barring your way.

Exercise

You feed and nourish the body daily. But few people give any thought to nourishing that far more important part —the Mind. So let us try, each day, to set apart a few minutes time to give the Mind a repast.

To begin with, *relax!* Stretch out comfortably on a lounge or in an easy chair and let go of every muscle, loosen

every bit of tension, forget every thought of fear or worry. Relax mentally and physically.

Few people know how to relax entirely. Most of us are on a continual strain, and it is this strain that brings on physical disturbances—not any real work we may do. Here is a little exercise that will help you to thoroughly relax:

Recline comfortably on a lounge or bed. Stretch luxuriously first. Then when you are settled at your ease again, lift the right leg a foot or two. Let it drop limply. Repeat slowly twice. Do the same with the left leg. With the right arm. With the left arm. You will find then that all your muscles are relaxed. You can forget them and turn your thoughts to other things.

Try to realize the unlimited power that is yours. Think back to the dawn

of time, when Mind first imaged from nothingness the heavens and the earth and all that in them is. Remember that, although your mind is to Universal Mind only as a drop of water to the ocean, this drop has all the properties of the great ocean; one in quality although not in quantity; your mind has all the creative power of Universal Mind.

"And God made man in His image, after His likeness." Certainly God never manifested anything but infinite abundance, infinite supply. If you are made in His image, there is no reason why you should ever lack for anything of good. You can manifest abundance, too.

Round about you is the same electronic energy from which Universal Mind formed the heavens and the earth.

What do you wish to form from it? What do you want most from life? Hold it in your thought, visualize it, SEE it! Make your model clear-cut and distinct.

1. Remember, the first thing necessary is a sincere desire, concentrating your thought on one thing with singleness of purpose.

2. The second is visualization—SEEING YOURSELF DOING IT—imaging the object in the same way that Universal Mind imaged all of creation.

3. Next is faith—BELIEVING that you HAVE this thing that you want. Not that you are GOING to have it, mind you—but that you HAVE it.

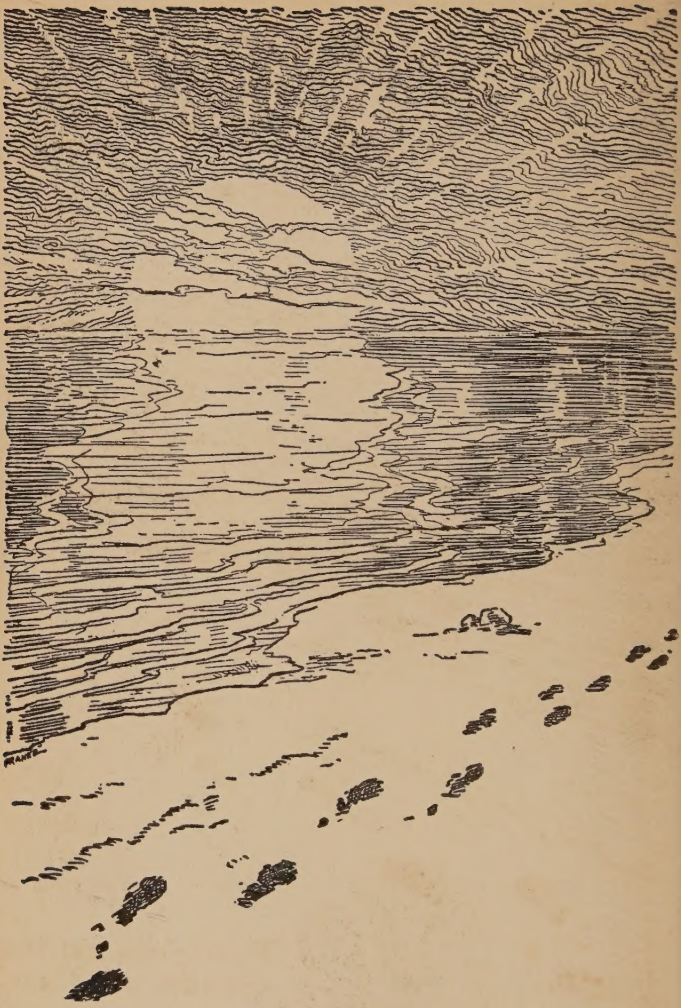
4. And the last is gratitude—gratitude for this thing that you have received, gratitude for the power that enabled you to create it, gratitude for

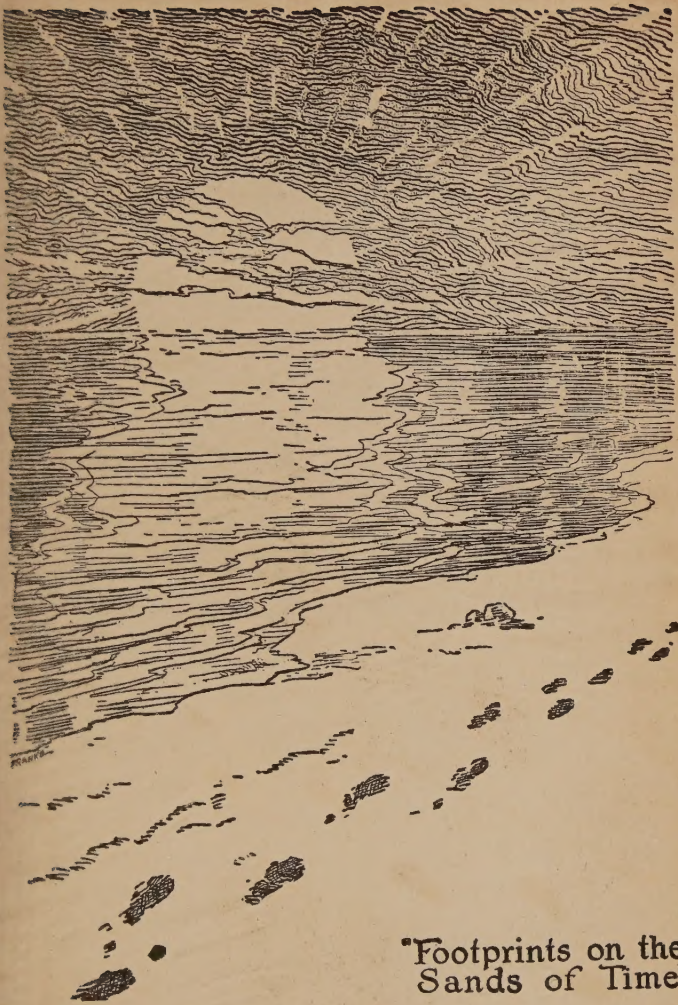
all the gifts that Mind has laid at your feet.

"Trust in the Lord . . . and verily thou shalt be fed.

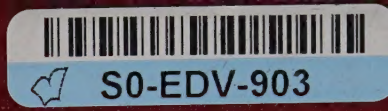
"Delight thyself also in the Lord, and He shall give thee the desires of thy heart.

"Commit thy way unto the Lord, and He shall bring it to pass."





"Footprints on the Sands of Time"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